

actions, were the same) of a very different nature from that of the men who had not in firm faith any god that they cared to please, and whose highest glory it might possibly become, that they boldly differed from their deities ; as Lucan undoubtedly intended it as the most emphatical applause of Cato, that he was the inflexible patron and hero of the cause which was the aversion of the gods.* If humility is required as a characteristic of a Christian's mind, he is here again placed in a state of contrariety to that self-idolatry, the love of glory which accompanied, and was applauded as a virtue while it accompanied, almost all the moral greatness of the heathens. If a Christian lives for eternity, and advances towards death with the certain expectation of judgment, and of a new and awful world, how different must be the essential quality of his serious sentiments, as partly created, and wholly pervaded, by this mighty anticipation, from the order of feeling of the virtuous heathens, who had no positive or sublime expectations beyond death. The interior essences, if I may so speak, of the two kinds of excellence, sustained or produced by these two systems of principles, are so different, that they will hardly be more convertible or compatible in the same mind than even excellence and turpitude.—Now it appears to me that the enthusiasm, with which a mind of deep and thoughtful sensibility dwells on the history of sages, virtuous legislators, and the worthiest class of heroes of heathen antiquity will be found to beguile that mind into an order of sentiments congenial with theirs, and therefore thus seriously different from the spirit and principles of Christianity! It is not exactly that the judgment admits distinct pagan propositions,

* *Victrix causa Diis placidit, sed mæta Catoni.* " The conquering cause was pleasing to the Gods, the conquered one to Cato." Such was an extravagant compliment paid by Lucan to the heroic patriotism of Cato, of Utica.

f Should it be pretended that, in admiring pagan excellence, the mind takes the *mere facts* of tkntt excellence, separately from the principles, and as far as they are identical^with the facts of Christian excellence, and then, connecting Christian principles with them, converts the whole ideally into a Christian character before it cordially admires, I appeal to experience that this is not true. If it were, the mind would be able to turn with full complacency from an affectionate admiration of an illustrious heathen, to admire, in the same train of feeling and with still warmer emotion, the excellence of St. Paul • which is not the fact.